

A Clear and Full
 VINDICATION
 OF
Some Particulars
 CONTAINED

in my Worthy Friend Mr. Dow-
 ley's Letter to Dr. Wells.

THE Doctor's *Two Letters* having
 been already considered by my
 worthy Friend Mr. Dowley,
 how much to the credit both of *Himself*
 and his *Cause*, is sufficiently known) I
 shall confine my self to the Considerati-
 on of such Particulars as occur in the
 Doctor's *Third Tract*, containing Mr.
 Dowley's Letter, together with the Doctor's
 Answer. And because *Many Reasons*
 withhold me at this time from taking all the

Room and Advantage I might, I shall give only a few Hints which may serve for the rest, being Instances either of the Ignorance, or Weakness, or Mistake, which my Friend Mr. D---y has laid to the Doctor's Charge. But I shall invert the Order, wherein the Particulars charged upon the Doctor, are mention'd in Mr. D---y's Letter; that so I may keep off from any thing that may look like following a Set Form, and so may the better approve my self to be of the same Judgment with my Friend in that Point. Wherefore,

I.

I shall begin with an Instance of the Doctor's Great Mistake. By the Expression the Doctor has p. 45. of a Crew of Fellows that have been bred up at Horse Heels, I can easily suppose the Doctor refers to Mr. D---y's looking formerly after the Non-Con. Dr. Crew's Horses. But what made the Doctor touch upon the Point so gently? Did he think that my Friend would esteem it as a Piece of Kindness and Civility to conceal that Circumstance of his Life? Alas poor Doctor, he has given thereby an undeniable

giving a remarkable Instance, how gross a *Mistake* he can be guilty of. For, let me tell him, that Mr. Dowly *Glories* in his Change from a *Stirrup-holder* to an *Holderforth*, as *Achilles* to justify his being extraordinary gifted. That any one after 18 or 20 Years spent in the University, should be able to instruct others in Matters of Religion, is nothing strange or wonderful: But that a Man, from taking care of *Horses Heels*, should in so short a time become so highly qualified to take care of *Mens Souls*; this is what must needs be allowed to carry in it something extraordinary and very wonderful.

However, if the Case be considered thoroughly, it may in some measure be naturally accounted for: And surely the Doctor, who says (p. 23.) that he takes a peculiar delight in a sort of Study, which accustoms him to *Connection*, cannot but quickly perceive the close Connection there is between *Feeding Horses out of a Corn-Tub*, and *Feeding some sort of People out of a Conventicle-Tub*. And this will serve to shew by the way, how Mr. D---y comes to be so very *Edifying* a Teacher.

Again, every common Gardener can acquaint the Doctor that nothing makes things grow more strongly, or, (as it may be otherwise called) more *Powerfully*, than *Horse-Dung*; and therefore Mr. D---y's becoming likewise so *Powerful* a Teacher, may be very well accounted for, namely from his being *Raised out of Horse-Dung*.

Once more, the forementioned Circumstance of Mr. D---y's Life may be of great use in another Point. 'Tis then too well known to need Proof, that *Horse-Dung* is a *Latitudinarian* or *Comprehension* Principle, as Breeding, or at least Harbours Creatures of *Various Special Denominations*, but all agreeing in the General Name of *Vermin*. Now Mr. D---y's Meeting-House being a Place that Breeds, or at least Harbours *Dissenters* of *Various Special Denominations*, but all agreeing in the General Name of *Schismatics*, it cannot properly be called either the *Presbyterian*, or *Independent*, or *Anabaptist* Conventicle: Should I therefore be asked, what Name might be most proper to be given to it, I should judge no Name more proper than such

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an one as would allude both to the *Variety of the Comers thereto*, and also the *Original or Rise of the Teacher himself*; and therefore should give it the Name of the *Horse-Dung Conventicle*. And surely it cannot be denied, but the *Scotchman's Followers*, and others, may give such a Name on such an Account, to Mr. D---y's Meeting-House, as well as Mr. D---y's Followers and others, give the Name of *St. Gu's Conventicle* to the *Scotchman's Meeting-House*, on account of its having been formerly a *Slaughter-House*; tho' in my opinion, this same former Name might have been very properly continued; all such Meeting-Houses being no other than *Soul-Slaughter-Houses*.

But now, for fear the Doctor, or any other of his Party, should out of Envy deny, or go about to disprove, that Mr. D---y became so *Edifying and Powerful* a Teacher by such *Extraordinary or Unusual Means* as are afore related; I will endeavour to establish the Reputation of my Friend, by adding another Circumstance which admits of no Exception. The Reader then is to *Con-*
ceive (and it is no more, I dare say, than

what such as are used to *Conceived Prayers*, can most easily conceive) some resemblance between what hapned to *Elisha* upon his Master *Elijah's* Mantle falling to him; and what hapned to *Mr. D--y* upon his Master *Crew's* *Papers* falling to him. And therefore the Reader may easily suppose that 'tis undeniably true, that my Friend *Mr. D--y* never Prays or preaches *Of himself*, or by his *own Abilities*, but by the *Spirit*, namely of the deceased *Noncon. Dr. Crew*. Thus much for the first Instance of the Doctor's gross Mistake.

The Second Instance thereof shall be this; That the Doctor thinks *Mr. D--y* refuses Conformity, as being *against his Conscience*: Whereas I can assure the Dr. that my Friend has declared, that neither *Forms of Prayer*, nor *Kneeling*, nor *the Cross in Baptism*, &c. are against his *Conscience*. If it be demanded, why then doth he not *Conform*? Why, for the most weighty Reason that can possibly be given (as it seems) in his Opinion, namely, because tho' *Conformity* be not *against his Conscience*, yet it is *against his Temporal Interest*.

In like manner, a Third Instance of the Doctor's *Mistake*, may be this; that he thinks Mr. D--y is for *Separation*; Whereas this is not altogether true: Mr. D--y is indeed for promoting a *Separation* from the *Church of England*; but however, He is most Zealous upon occasion against a *Separation* of any that have been his *Hearers*, from his own *Congregation*, tho' it be only in order to joyn themselves to some other *Dissenting Congregation*, as the *Scotchman's Conventicle*. If it be demanded, What distinction Mr. D--y makes use of to clear himself from Inconsistency in this matter? 'Tis, I think, apparent that His Distinction can be no other than this, *viz.* A *Separation from the Church of England* is *Lawful*, because it tends to his own *Advantage*: But any *Separation from his own Congregation* is altogether *Unlawful*, because it necessarily tends to his *Own Disadvantage*.

And thus I have by Three pregnant Instances, clearly made out, that it is not without good reason that my Friend Mr. D--y has so plainly charged the Doctor with *Mistake*.

II.

I proceed now to the Proof of the Second Particular, charg'd by Mr. D— upon the Doctor, viz. *Great Weakness* whereof the Dr. has given a sufficient Instance by what he has said p. 13. viz. That my Friend Mr. D—y *has more respect for his Money than the Government*. For hereby I suppose the Doctor alludes to Mr. D—y's refusing to pay the Publick Taxēs. But whatever the Dr. may think of my Friend's Conduct in that matter, I doubt not to make it appear, that, what a Doctor soever he may be in *Spirituals*, or the *Study of Divinity*, yet Mr. D—y is a much better Doctor in *Temporals*, or the *Study of Worldly Self-Interest*; and that he is (what common People call) a *Weak Man*, and Mr. D—y is (what common People call) a *Shrewd Man*.

But what then? I have heard the Dr. is so *very weak* as to pay quietly Four Shillings in the Pound for his whole Income. Whereas my Friend Mr. D—y is by no means so *Weak*, or nicely *Scrupulous* in Matters wherein his *Scruples* would

would cost him pence : tho' as to a Few Innocent Ceremonies, &c. no Man is more Scrupulous than He ; because he is so *Shrewd* a Man, as to Know, that This sort of Scruples bring him in a great many Pence in the Year. Indeed this Circumstance (whereto the Dr. seems to refer in the forecited Passage) is such a Masterpiece of Worldly Prudence, or *Shrewdness*, that I leave the Reader to Judge, whether I shall not approve myself to be Mr. D--y's Real Friend, by giving the fullest account I can of this Transaction, which therefore let the Reader take as follows :

In the first place then, whereas Mr. D--y's Income as a *Dissenting Teacher*, may be reckoned at least 80 *l. per annum*, he managed Affairs so dextrously, as to be assessed but at the rate of 20 *l. per ann.* If any one should be so curious, as to demand of me, how I know Mr. D--y's Income to be so good ; surely 'tis no more than what may be supposed he has told his Friends, and consequently Me one of the Chief of them. But, for as any should be so incredulous, as not to take my bare word ; I will adjoyn a very good Proof. 'Tis then well known
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in *Lutterworth*, as I understand by *Common Fame*, (for I live my self at a considerable distance from it) that Mr. D--y's Followers sometime since offered to come to a Compact or Agreement with him for 80 *l. per Annum*, to be Yearly paid him as their Teacher. To which Mr. D--y, like a good Man as he is, with an Entire Resignation, answer'd, that he had rather trust Providence. Now I leave the Impartial Reader to judge whether Mr. D--y's choosing rather to trust Providence than to make sure of 80 *l. per annum* may not pass for a good Demonstration that his so Trusting Providence turns to a much better account. It being then thus plainly made out that Mr. D--y's Income as a *Dissenting Teacher*, not only is, but also is generally known to be better than 80 *l. per annum*; it must be allow'd to be a piece of *Shrewdness* for Mr. D--y notwithstanding to get himself assessed at so low a Rate as 20.

And yet Mr. D--y's *Shrewdness* will appear still greater and more admirable by what comes next: For when the Collectors came to gather the Taxes my Friend peremptorily refused Payment; so that the Collectors were oblig'd

ged to strain his Goods. Well, but
 you'll say where is the good Manage-
 ment in this? O poor Dr.'tis a manifest
 Sign of your *Great Weakness* to ask such a
 Question. My Friend Mr. D—y, out of
 his notable *Stewardness*, easily foresaw
 what would follow hereupon. For as
 soon as it was noised among his Follow-
 ers what was done by the Collectors,
 they presently gather'd (as you may ea-
 sily suppose) that the good Man's Con-
 science was so tender, as not to suffer
 him to comply with Civil (any more
 than Ecclesiastical) Impositions, of which
 sort are Taxes; and therefore without
 any more ado, some one or more of
 the Zealous and Affectionate Brethren
 went and Redeemed the Strain'd Goods,
 and made a Present of them to the good
 Man, who by this sanctified Trick got
 his Taxes paid for him. And hence, by
 the way, the Dr. and the rest of the
 Parish Ministers may learn how to get
 their Taxes paid for them, if they can
 but promise themselves the like Kindness
 from their Church Parishioners; for (to
 give, as they say, the Devil his Due) it
 must be confessed, that generally speak-
 ing, the Dissenters do far out-do the
 the Church Laity as to their *Liberality*
 or

or Voluntary Gifts to their respective Teachers.

By what has been already said, it may be perceived how justly Mr. D—y charges the Dr. with being a very *Weak Man* in comparison with Himself :. And yet there remains still another Particular in reference to the Point I am upon, which will further illustrate my Friend's *Shrewdness*. Having tried the forementioned Trick twice, He judged it best not to venture a Third time, perhaps lest his Followers should likewise pretend, that their Consciences scrupled offering such a *Set-Form* of Expressing their Kindness by the *same way*, as much as his Conscience scrupled complying with the *State-Ceremonies* or *Impositions of Taxes*. Hereupon Mr. D—y set his Wits to work, and found out a way to get himself *Wholly excused* from being so much as *Assessed* for his Income as a *Dissenting Teacher*. If you are so inquisitive, as to demand, how He could do This; I will tell you what has been told me by Mr. D—y Himself, or some other, *viz.* That he *alleged* that *None of his Brethren the Dissenting Teachers were Taxed elsewhere on the account of their Income by Teaching in Separate Congregations*. And this Allegation, 'tis said, brought my Friend

end off, tho' it must be acknowledg'd
 be far from carrying in it any suffi-
 Proof That Dissenting Teachers are
 mpted by the Law from paying Taxes for
 ir Income by Teaching. Nay, 'tis not
 tionally to be imagined, but that the
 blished Clergy would in such a case be
 owed as much Favour as the Tolerated
 achers. And 'tis well known, that in
 reign Countries the Teachers of the E-
 blished Religion (if Taxed at all, how-
 er) are Taxed less in proportion, than
 e Teachers of any Tolerated Perswasions.
 nd indeed the Dissenting Teachers would
 ve some Colour to Assert, as they do
 metimes, that They are the Established
 inistry ; if so be it is true, that They
 e Exempted Legally from paying Taxes for
 ir Income by Teaching, which the Epi-
 pal Clergy lies under. For these Rea-
 ns it can't be well thought that the
 aw ever intended to Exempt the
 ssenting Teachers from being Taxed on
 e aforesaid Account : And tho' Mr.
 y and his neighbouring Brethren in
 icestershire or other Counties near Lut-
 worth, may have been so favourably
 ealt with ; yet in my County the
 ssenting Teachers are Taxed, tho' it may
 e said that some of them shift Places,

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that so They may *Shift off paying their Taxes.*

By this time I suppose the Reader will think, that I have most evidently approved my self to be Mr. D—y's Hearty Friend, in that I have taken so much pains to relate at large the foregoing Instance of Mr. D—y's *Extraordinary Shrewdness*, and consequently of the Doctor's *Great Weakness* in comparison with so *Shrewd* a Man. And I shall think my self more than Ordinarily happy, if by the foregoing Account I shall have approv'd my self to be a Friend (not only to Mr. D—y, but also to the *Publick*, namely by giving such an Intimation as may for the future prevent a Fraud, or illegal Diminution of the Taxes granted to her Majesty for carrying on so Just and Necessary War; to which all her Really Loving Subjects are willing to contribute, not only with their *Prayers* (which it seems my Friend Mr. D—y and his Brethren would have pass for *Payment of Taxes*) but also with their *Purses*.

Tho' the Length of the foregoing
 stance might well excuse me from
 giving any other ; yet I cannot forbear
 giving notice of the *Dexterity* or *Shrewd-*
ness of my Friend Mr. D—y and his
 brethren, in bringing People to have so
 high an Esteem for *Funeral Sermons*,
 in consequence they suck out no small Advan-
 ce. 'Tis true the *Dissenting Teachers* are
 wont to cry out against the *Popish Doctrine*
 of *Purgatory*, and the *Popish Practice* of
Canonizing Saints. But this great Out-
 rage serves chiefly to *Blind* the Common
 People, and so to keep them from dis-
 covering much the like *Cheats* put upon
 themselves by the *Dissenting Teachers*.
 Whatever a Person's Life hath been,
 by virtue of a *Funeral Sermon* (prea-
 ched by some *Good Man*, or a *Powerful*
Teacher, of some *Separate Congregation*) the
 Person shall be transformed into an
elite indeed, in whom is no Guile, which
 is the same in other Words, as to say,
 that the Deceased Person is (by virtue
 of a *Funeral Sermon* preached by the
Dissenting Teachers) made a *Fanatical Saint*.
 So dexterously have the *Dissenting*
Teachers manag'd this Point, that for
 they should not have occasion (for
Funeral Sermons) frequent enough by the

Death of their own respective Followers, they have ('tis said) brought things to such a pass, that such Persons of the Party as are Able, are wont to leave *Will Money for Funeral Sermons* to be preach'd for Them at *More Meeting houses than One* : And the Dissenters seem to pride themselves, and to endeavour to Outvie one the Other in this sort of Liberality for *Funeral Sermons*, as much as the *Papists* in leaving Money for praying their Souls out of Purgatory.

I cannot likewise forbear another Instance of Mr. D—y's *Shrewdness* being much like the Former. For notwithstanding His (and his Brethren's) Outcry against *Popish Priests* for hearing *Confessions* ; it seems He takes them Himself; there being, as I understand, every Day (and that a *Friday*, the very Day of the Week more especially singled out by the *Romish Church* to the same purpose) set apart by Mr. D—y every other Month (among other Religious Acts) for to hear *Confessions*. And 'tis easie to imagine, that this proves a much more Effectual means to keep his Followers fast to him, than his *Unscriptural Congregational Covenant* ;

being

being but fair, that his Followers should be sure to keep close to the *Good and Holy Man*, whom they make use of as their *Father Confessor*, if they would have him keep Close the *Good and Holy secret Deeds* wherewith they entrust Him ; and the rather because Mr. D—y and his Brethren are so *Shrewd* as not to Hamper themselves with any (at least Known and Avowed) Obligations to *Secrecy*, which the *Popish Priests* lay under, with a most severe Penalty, in case of a Default.

And now there comes into my mind another Notable Instance of Mr. D—y's *Shrewdness*. It has been afore observed that every Friend is most Zealous against Separation, namely from his own Conventicle, so' to joyn with another. According to this as soon as Mr. D—y perceived that he was not so *Powerful* a Teacher, but that the *Scotchman* would draw off a considerable part of his Hearers ; he presently took himself to another sort of *Powerfulness* he had in reserve, whereby he sent the poor *Scotchman* sent away for a Soldier ; and yet managed matters with such extraordinary *Shrewdness*, as to have the said Fact commonly look'd upon as

done not by *any of his Party*, much less by *Himself*. Whereas such as can look into a Millstone further than others plainly perceived, that Mr. D--y's most zealous Followers (tho' they seeme outwardly to be against it, yet) cunningly carried on underhand the whole Affair; and that Mr. D--y himself was the Chief Spring of the Action, the greatest Stickler against the *Scotchman* as being a *Rival* not to be endured. And this, I suppose, will be an Acceptable and Useful Discovery to such as were the *Scotchman's* Hearty Followers, who surely will be very glad to shew the Sincerity of their Love and Esteem to their Once Teacher, by duely resenting such underhand Practices of Mr. D--y and his Partisans; and by refusing any longer to be Hearers of that very Man who is hereby discovered to them to have been the *Scotchman's* Greatest Foe and the main Occasion of his being taken from them. I must own, for my part, that as great a Friend as I am to Mr. D--y, I know not what to say to his his Excuse on this Account. Whether is his *Moderation* and *Christian Charity* which he is wont to make such a noise with? With what Face can he blame

any *Parish Minister* for not approving of
 any *Dissenting Teachers* coming into
 his *Parish*, when He himself doth not
 approve that any other *Dissenting Teacher*
 should come to Open where he has
 Opened already, for fear of Spoiling or
 lessening his Trade? With what Face
 can he maintain, that 'tis *Lawful* for
 People to Leave their *Parish Ministers*,
 and to come and Hear Him, if they think
 that they can Receive Greater Edification
 from Him; and yet at the same time
 maintain, that 'tis altogether *Unlawful*
 for any that have been his Hearers to
 Leave Him, and to Go and Hear Another
Dissenting Teacher, tho' they may think
 that they can receive Greater Edification
 from the Other *Dissenting Teacher*, than
 from Powerful Mr. D--y himself? Is not
 this in effect to maintain that *Himself* is
 the most *Powerful Edifying Teacher* that
 can be Heard? Tho' after all, it can be
 made out, that the *Scotchman* did far
 Out-do Mr. D--y in many Respects. In
 short, I profess my self to be of the True
Moderation Stamp; and therefore out of
 such my *Moderation* it is, that I am equal-
 ly a Friend to One *Dissenting Teacher* as
 to Another; to the *Scotchman* as to Mr.
 D--y. And I think no one can blame
 my

my Friend the *Scotchman*, if He should try his Skill and *Powerfulness* (if not Re-settle at *Lutterworth* ; for this is conjectured to be the Condition on which the *Scotchman* was Released ; y^e at least) to repay Mr. D--y in his own Coin : And I dare say, the Inhabitants of *Lutterworth* will give it under their hands, that they are as willing to spare the One as the Other ; and that they will conceive, that Mr. D---y may be much more serviceable to the Publick by scattering *Bullets* amongst her Majesty's *Enemies Abroad*, than by scattering *Strife and Divisions* amongst her Majesty's *Subjects at Home*.

Hitherto I have given Instances of Mr. D--y's *Worldly Shrewdness* : I shall now shut up this Head with an Instance of his *Waggish Shrewdness*, taken from the Last Part. of his Letter, (cited p. 51.) where he accosts the Doctor thus: *Since if the Counsel of One so much below you in Names and Titles, &c.* The using of which Expression can be look'd upon only as a piece of *Waggery* by way of Droll or Jeer. For 'tis too well known that the Doctor has no other Titles than that of Doctor and Rector of (the Small Mean

mean Village called) *Colesbach*; which
 are as *No Titles*, in respect of Mr. D--y's
Titles; who, besides his being the *Dis-*
senting Holderforth, at (the large Market-
 Town of) *Lutterworth*, is also honour-
 ed by his Followers with such *Pompous*
Titles as These, *viz.* the *Good Man*, the
Holy Man, the *Edifying Teacher*, the *Pow-*
erful Teacher, &c. And then, as to *Names*,
 the Doctor has but Two; and so many
 will *Peter Dowley* amount to in Number;
 and therefore if *Peter Dowley* be (as he
 saith) much below *Edward Wells* in *Names*,
 it can't possibly be in any other respect
 than this, that the Doctor had One of
 his Two Names given him for a *Chri-*
stian Name; whereas Mr. D--y must
 either *Want a Christian Name*, or else
Want Truth in the Aforementioned Expres-
son.

III. There

III.

There remains now but One of the Particulars charged by Mr. D—y on the Doctor, to be made good, and that is his *Great Ignorance* ; and this I shall make appear likewise in several Instances.

Whereas then the Doctor may think that he hath largely proved in his Two Letters, and gave a shrewd Hint in his Answer, p. 33. that my Friend Mr. D—y doth not Pray and Preach by the *Spirit* ; this can be only the Effect of the Doctor's *Great Ignorance*, even in the Scriptures. For surely every Ordinary body knows that there is mention made in Scripture of the *Spirit of Error*, as well as the *Spirit of Truth*. And therefore I defie any one to make out that my Friend Mr. D—y and the rest of his Brethren do not pray and Preach by the *Spirit*, viz. of *Error*.

Again, Whereas Mr. D—y in that part of his Letter cited in p. 33. of the Doctor's Answer, asserts that *he and his Brethren profess themselves to be of Scripture*
Insti-

Institution; the Doctor, out of his strange
Ignorance, goes about to disprove it :
 Now, I dare appeal, even to the Doctor
 himself, whether I do not here subjoyn
 an undeniable Proof of the Truth of
 what my Friend affirms in this matter.
 The Doctor then must grant that *Scripture Institution* is the same in other
 Words as *Scripture Appointment*; but now
 the Doctor will find in more Places than
 one of the *New Testament*, that the De-
 ceivers or *False Teachers*, which from
 time to time should arise and disturb the
 Church, are *Appointed to such disobedience*,
 (as 'tis elsewhere express'd) *Ordain'd*
to this Condemnation. And therefore I
 demand of the Doctor, or any other
 most Zealous Churchman, whether
 they must not acknowledge that Mr.
 D——y and all his Brethren are of some
Scriptural Institution or *Appointment* even
 according to the Doctor's True Notion
 that the *Dissenting Teachers* are *False*
Teachers.

Tho' I have already given more than
 one Instance of the Doctor's *Ignorance*,
 yet I can't pass by a Third Instance
 hereof, *viz.* in reference to the
 Manner how Mr. D——y came to make
 use

use of that Ingénious Expression [*the Bone of Contention*] The Doctor perhaps may imagine that he met with it in his Reading; whereas this is only an Effect of the Doctor's Ignorance, inasmuch as he knows not that Mr. D——y turns not only his Eyes, but even his very *Thoughts from such Weak and Beggary Elements as Books, to more Weighty Matters of Worldly Gain and Advantage*: Tho' the Doctor may be much taken up with Reading and Studying, yet my Friend professes that he is not much taken up with such Matters, but has Matters of Greater Concern (not to Religion but to himself and his Party) to Exercise his Mind upon. In a Word, my Friend took the aforesaid Expression, not from the Air or Ceremony of Reading Books, but from a more Substantial Thing, namely from a *Bony Joynt of Meat, called Spare-rib*, which he dines upon very often; and which therefore may easily be supposed to suggest naturally to him the pretty Phrase of a *Bone of Contention*. If it be asked, how Mr. D——y comes to Dine so often on Spare-ribs; 'tis to be called to mind, that the management of Hogs-Meat commonly belongs to the

[the] Good Woman in every Family ; and
 therefore the well-disposed Sisters ex-
 press their great Affection to the Good
 man Mr. D—y, by sending him such
 presents, as they can upon occasion
 convey to him *without their Husbands*
 knowledge. Hence may be plainly sol-
 what seems a Riddle to some, *viz.*
 that my Friend Mr. D—y, tho' he
 never keep an *Hog*, yet hath plenty
Hogs Meat and *Hogs Puddings* ; And
 he keeps not a *Cow*, yet hath as
 a *Cheese Chamber* as most in the
 county. Nay, *Common Fame* saith, that
 Friend is so glutt'd with Presents of
re-ribs, &c. that he has complain'd
 reof as much as Servants at *Newcastle*
 of *Salmon*. Wherefore out of my
 at Readiness to do my Friend any
 adness in my Power (and this Kind-
 may justly be look'd upon as a
 ble Kineness ; forasmuch as it may
 ve not only a means to *Change* his
 t, but also to save him the *Charge* of
 ng Publick Notice in any of the
 mmon News-Papers) I shall end this
 ad with an

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Advertisement.

Advertisement.

“ **A**LL such Good People as are Hear-
 “ ers of Mr. D—y, are hereby d-
 “ sired to take notice, that the Good M-
 “ Mr. D—y hath of late been cloy-
 “ with Hogs Meat and Hogs Pudding
 “ and therefore they are hereby Requested
 “ take such measures, as that for
 “ Future he may have more Variety; especia-
 “ it being no other than very Reasonab-
 “ That as Mr. D—y doth not tye them-
 “ to Set-Forms in their Spiritual Food
 “ in Praying or Preaching) on Sunday
 “ so they should not tye him up to S-
 “ Forms in his Common Food, all
 “ rest of the Week.

IV.

I think I have now fully made good
 that I undertook ; and therefore I
 might very well put an end to this
 Tract ; but that the Doctor has given
 occasion to take notice of his *Unchari-*
teness to Mr. D—y.

Whereas then Charity obliges us to
 instruct the Unlearned as much as we
 can, the Doctor, on the contrary con-
 tents himself either with barely telling
 Mr. D—y that he has *Falsely spelt* some
 words ; or else with only Intimating
 the *True Spelling* of the said Words. But
 every one is not apprehensive e-
 nough to take such Intimations ; and
 therefore the Doctor should (after the
 simplest manner he could) have shewn my
 friend how to have corrected his *False*
spellings. Since then the Doctor has not
 Charity enough to induce him to do so
 much for so Good a Man as Mr. D—y ;
 I hereby give the World to understand,
 that I shall (if not otherwise employ'd)
 now up and Publish a little Tract,
 wherein I shall most plainly, and as it

were with a Fescue, shew my Friend how
to *spell Aright*, not only in the Instance
taken notice of by the Doctor, but also
in several others, more particularly One
which I have hapned to see in a Letter
from Mr. D——y to a Friend of his
Leicestershire, a County not to be found
in this Kingdom, unless thereby is meant
Leicestershire; where, by the way, I can
but observe how Uncharitable the Do-
ctor is in expecting (as he seems to expect
p. 41, 42. namely) that Mr. D——y
should rightly know the Transactions
Foreign Protestant Countries, when
he knows not so much as to *Spell Right*
the County wherein he lives, and
where he lived for a considerable time. And
because the aforesaid Treatise is not
signed for General Use, therefore
judged expedient to Print it by *Sub-
scription*; neither is it to be doubted
that the Work being designed for
particular Use of Mr. D——y, his Fol-
lowers will therefore most readily *Sub-
scribe* to the Charges of Printing thereof
and accordingly they are hereby desired
to pay in the First *Subscription Money*
either to Mr. Dowley himself, or to *Thomas
Fennings* the Psalm-raiser, at Mr. D——y's
Conventicle: And for their Encouragement

ent, hereunto I shall (as is usual in such
ses) adjoin here a Specimen of the a-
esaid Tract, viz.

*An Help to True Spelling, par-
ticularly design'd for the Use
of Mr. Dowley, in order to
qualifie him for appearing in
Print.*

For	{	Licestershire	{	Leicestershire.
		Presbiters		Presbyters.
		Pope Jone		Pope Joan.
		Paralel		Parallel.
		&c.		&c.

write

In like manner, tho' the Doctor was
very uncharitable, as to let Mr. D--y's
etter be Printed with the *False Stops* or
ints wherewith Mr. D--y sent it: Yet
design out of my Kindness to my
riend, that the aforementioned Tract
concerning *True Spelling* shall be follow'd
with another concerning *True Stopping* or
inting, for the particular Use of Mr.

D---y, &c. And I shall only observe here by the way, that from the *False points* of Mr. D---y's Letter, a very Natural Account may be given, why he prefers Praying and Preaching *Without Books* to Praying and Preaching *Within Books*; namely, because he is unacquainted with the *Ceremonial*, if not *Superstitious Use* of *Stops or Points*, which therefore may be apt only to put him out in Reading, should he Pray or Preach *By Book*. Where 'tis what Mr. D---y's Followers boast of, that they never knew him to be otherwise, whereof a very Natural Account is given in a Distich, wherein my Friend ascribes his way of Praying and Preaching, is characterized thus :

*Powerful Dowley runs thro' the
and thin :*

*He's never Out, because he's never
In.*

'Tis time now to put an end to the *Vindication* ; and as at the Beginning thereof, I carefully avoided Repeating Mr. D---y's Charge against the Doctors in the *same Form* he mention'd it, that

might shew my self to be of Mr. D—y's
Perswasion as to *Set-Forms* ; so here at the
 End I shall shew my self to be likewise
 an *Admirer* of Mr. D—y in other re-
 spects ; and therefore shall *Imitate* him
 in mentioning *One Scrap of Latin* ; and
 because Mr. D—y is a great Man for
 (*Sermons*) it shall be taken out of an
 Old *Sermon* writ in *Latin-Verse*, viz.
Horace's Serm. 10. lib. 1.

-----*Ridiculum Acri*
Fortius ac melius Magnas plerumque
secat Res.

A Letter to my Friend Mr. Dowley.

Worthy Sir, I hope you will Fa-
 vourably Accept of my Endea-
 yours in the Foregoing Tract, (which I
 send herewith) to *Vindicate* you, and do
 you *Justice* as far as I can. As to the
 Treatise above mentioned concerning
True Spelling intended for *Your Use*, upon
 Second Thoughts I shall defer the Publi-
 cation of it, till I know your Mind
 therein ; because you may possibly think
 it will be of no Service to you to *Spell*
Truly

Truly ; but on the contrary it is, (if not
 your *Achilles*, yet) a main Argument to
 prove your being *Extraordinarily Gifted*
 that you should become a true *Gospeller*
 before you are become a *True Speller*.
 desire therefore to know your Mind
 to this Point, and assure you that I shall
 always be

Your Humble S— D— Somebody

Somewhere, May 30.
 1706.

FINIS.

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ent o
Gifte
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body